. Arnold an High Germand Physician coming lately
it of Muscovie, Hungarie & (1) Holland hath not only the
d Specifick but also many more Medicines for to Cure

A Rational Discours touching the Universal Medicin.

BEing now confined to on Sheet and a half, I cannot therfor to the convincment and amazment of al gain-sayers, as indeed wel I could, (wer ther but mor Paper allowed me) inlarg on this Subject; but only in a few words hint at thes eight Points. 1. The Division of *Medicins*. 2. The Nullity of a *Specifical Purgativ*. 3. The Necessity of an *Universal Medicin*. 4. That *Specifick Purgativs* used as *Catholicks* ar not so dangerous as *Restorativs*, administred also upon the sam account. 5. The proper and genuin us of *Specificks*. 6. The *Consistenc* of Medicins. 7. The us of this min *Universal Purgativ*: Together with the Dos and Pric therof, wher it is to be had, and from whom. 8. An Account of the *Author* himself.

SECT. 1. The Division of *Medicins*.

IN *Genere*: They ar either *Specifical* or *Universal*. Natur it self hath formed al of them *Specifical*, Though som do award, that som Individual Medicaments (as namly, *Gold*, *Mercury*, *Antimony*, *Amber*, *Magnetis*, *Crocus*, *Uvæ Juniperi*, *Sal* and *Sulphur*) ar *Catholick*: But upon a second *Adviso*: They wil find, that not *Natur*, but *Art* only doth structurat that which is *Universal*. Only therfor in this cas the *Universalist*, but not the *Specificalist* doth add any thing to Natur, as it's *Adjument*: However, ther be so many *Specifick Medicaments*, as ther ar *Individuals* therof, whether of *Vegetabls*, *Animals* or *Minerals*. As for the *Universal*, the Philosophers *Adept* divid them into three, *viz.* *Cur it self*, *Cor the Great*, and *Hermes his Medicin*, called also the Elixir, Pantarva, or the *Ens Primum* (not of the Vulgar *Chymist*) but of the *Adepted Stagyrist*. This indeed is the choyceſt of all, neither can it admit of a *Parallel*, whether in *Natur*, or *by Art*. The other two, I cal them *Panthiatisms*, and *Panchymagogums*. The *Panthiatisms*, ar only fiv. 1. *Adquadrant* to the three Radical Principles of *Natur*, viz. *Sal*, *Sulphur*, *Mercury*.

2. *Analogant*, to the three Anatomical spirits, viz. *Animal*, *Vital* and *Natural*, Which is indeed an *Aurum-Potabile*, not that of the *Pretenders*, or *Quacking Chymist*; But on exactly formed as corresponding to thes three Anatomical spirits, and then is it indeed *The Great Cordial*.

3. Correspondent, to the four primary Qualities.

4. Homologant, to the seven cardinal parts of the Body; viz. The *Brain*, the *Heart*, the *Liver*, the *Lungs*, the *Spleen*, the *Gal*, and *Reins*.

5. Consonant to the 12. *Properties* and *Operations* of Medicin as answering to 12. particular extremities in Natur. Of Defect Six, *viz.* Numbnes, Stupidity, Parsimony, Reflux, Influx and Increscency.

And of Excess Six, *viz.* Sensility, fulnes, superfluity, afflux, efflux, and excrescency.

This

Ashm. 1836; Found loose in Ashm. 1658. 19.X.20.

This Medicin is only external whether in the form of a *Plaister* or of *a Balsam*. Al the rest ar Internal; this the *Internal-Restorativ*, and this the *External-Restorativ*. Of the *Panchymagogums* ther ar three: On is Anotick, *i. e.* Vomitiv. *Cathotick*, *i. e.* purgativ by *stooling*, and *Diuretick*, *i. e.* by *Urin*. Thus is this of min, which of them all I hav as yet only mad, though all the rest ar known to me as wel as A B C.

Another is *Diaphoretick* also: *i. e.* Purgativ, by *Sweating*. Though I no ways fancy that of the *Quacks*, *Mountebancks* and *Common Chymists*, as also would refrain, so much as wer conveniently possibl, from *Transpirativ-Medicins*: Yet must I tell you, that an *Adepted Philosoph*, who knows how to form, and how to administer it so, as not to *Byas*, but to track Natur in it's operation can mak a very choic *Panchymagogum*: alowing it a Diaphoretick-property, with the other three also. But the third and last, as it doth no ways becom the *Skilles* to meddl with it, it being composed with a *Philosophical Mixtur* of the greatest and strongest *poysons*, In lik-manner it must never be administred, but in desperat cases as namly, *Cancers*, *Pulsies*, *Apoplexies*, the *King's Evil* being inveterat, *Herpes*, *Schirrus*, *Leprosy*, the *Gout*, and *falling-sickness*.

By this, an other Quality (but a dangerous on, in an unskilful hand, though nothing lik it,) for the forsaid *Maladies*, besid the *Elixir* or *Panarva* it self, being arightly administred, dextrously formed, and prepared, this indeed is a *Cur the Great*) I say, by this an other Quality is added to the *Panchymagogical Medicin*, *viz.* The Operation by Antiperistacy. Thus in few words: al our *Universal Medicins* do either operat by *Sympathy*, (but chiefly the *Philosophical Magnet*, *i. e.* the *Panacea*) as all the fiv sorts of the *Panthiatisms* abov written, among which chiefly, the *Aurum Potabile*: for it is, being truly formed, the very next to the *Quintessential-Medicin* it self. Or elf they do work by *Antipathy*, as namly all the three sorts of *Panchymagogums*.

ANIMADVERSIONS.

1. We cal it not an *Universal Medicin*, becaus it wil undoubtedly, unavoidably, and infallibly cur al Diseases; Not *Hermes* his *Medicin* it self, but only the Divin Power can do this: I mean a Power far abov al that is in *Natur*, or *Art*.

2. Only my meaning is, that secluding divin Determination, the Pleasur of God, or his Judgments, death it self and the fatality therof, *i. e.* its power overcoming the vertu of the Medicin, whether by a divin hand only (as when the *Elixir* is administred) or by a Preter-natural activity of its own, as it is very apt to do, notwithstanding the administration of any of all the rest, whether *Panthiatisms*, or *Panchymagogums*. I say with thes exceptions, ther is not any Diseas whatsoever, which the *Catholick Medicin* is not good against, according to all that goodness, which *Natur* and *Art* either do or can afford. Yea, even in thes Limitations, it is only *per accidens*, and not *per se* that al Diseases ar not cured by it. For as a sharp ax, *v. g.* in ons hand is of it self a very fit instrument to hew wood, so indeed it wel can, if nothing intervein by acciden-

cident to hinder the hewing therewith: As when this Mans Neighbour wil needs hinder him from hewing therewith, though on his part or on the part of that instrument in his hand, ther be nothing wanting to hew by, Yet in the *Interim*, by this Interveining Cauſ of his Neighbour, he is put by from hewing. Lo, al the whil, this is but *per accidens* and not *per ſe*. Juſt ſo it is, with the *Univerſal Medicin* of it ſelf, it is fit, and on its part, nothing wanting to Cur al Diſeaſes; Only by accident, ſomthing or other (by which it is maſtered) doth intervien, by which its vertu is interrupted, which if it had not interviened, to ſtop its Energy; without doubt it had cured, what it did not, as being of it ſelf apt to do ſo, if not interrupted by an overpowring Obſtructer.

3. Neither do I mean, That this my *Panchymagogum*, now in uſ is Sufficient, to perfect the Cur of al Diſeaſes *Tum in Effectibus*, *Tum in Affectibus*. The very Pantarva it ſelf could not do this, as herafter will ſomwhat appear. Only this min *Univerſal Purgativ* doth ſerv to diſcuſs al Diſeaſes in their effects, as being of it ſelf-fitted, to remov the cauſ of al diſeaſes whatſoever. And yet by accident, upon no terms muſt it be adminiſtred to ſom Perſons: as thoſ: who ar exceſſivly weak and puny, whether by old age, or otherways: And in ſom diſeaſes as namly *Phyſis*, and *Labes*. Nothing for ſuch beſid the Panacæa, lik to the *Great Cordial* or *Aurum Potabile*. But they muſt ſtay, til they can get it: for I am ſur, they cannot hav it, but from the *Adepti*. Beſid, though indeed it is a *Cur the Great*; *i. e.* fit to Cur the greateſt of all Diſeaſes, viz. *Epilepſies*, *Fiſtulas*, *Cancers*, *Gouts*, *Dropſies*, *Leproſies*, and the reſt of thoſ deſperat Diſeaſes abov-written: yet muſt I tel you, That without the forſaid *Antiperiſtatical Addition* which as yet it hath not, neither do I indeed intend it (if ever at al) but in ſuch deſperat caſes, it is not and cannot be ſo Energetical, or Effectual againſt them, though even in al theſ Maladies; it is a moſt Sovereign Remedy. Whoſoever trys it wil find it ſo.

SECT. 2. The Nullity of a *Specifical Purgativ*.

A *Specifick Medicin* is that which is appropriated to this or that particular Diſeaſ, to this or that particular Humour, or to this and that particular Complexion and Conſtitution: Now, to ſpend our tim in ſuch a way of Adminiſtration, whether by Purgativs or otherwiſ, is quit beſid the Butt for reaſons which I cannot now enlarg, but only nam, becauſ tedious and endleſs, a looking into mens Urin, enquiring into Symptoms, conſidering the Complexions, feeling of Pulſes, attending on Critical days, togecher with the hearing of the repetitions and needles diſcourſes of the Patient or his ſubſtitut is enough verily to mak a man gray er he be old: Let me tel you, that an *Adeptus* can diſpatch mor Patients in a day then this drolling way can afford to do in a year: And with what differenc in point of ſucces, let Work bear but witnes of it. 2. Dangerous. 3. Hurtful. 4. Intemperat.

SECT. 3. The Neceſſity of the *Univerſal Medicin*.

Neceſſary *it is*; *firſt*: Becauſ as it is temperat in its operation (though not

in the Method, Matter or Preparation, whether of *Crollius* or of *Quercetan*, so som Diſeaſes, (as *Cachexia* and *Pthyriaſis*) wher ther is a Confluenc of al humors perhaps equaly predominant, do off neceſſity requir it. I would fain know, how a *Specifical Medicin* can Cur that *Patient*, in whom at on tim Natur is oppreſſed with Diſeaſes of al humours, as indeed I hav found it by ſad experienc in my ſelf. At on tim I was afflicted with the *Scurvy* and *Black Jaundic*; ther was Melancholy: with the *Yellow-Jaundic*, and ther was Choler, with an inveterat Cough together with the Cholick; ther wer *Pituit* and *Phlegm*: much about the ſam tim was I alſo infeſted with the Pils, ther was Blood: Sur this could never be cured by Specificks: for that which at on tim ſhould hav corrected on diſtemper, would needs hav exaſperated his *Croſs Compoſition*.

Secondly, Becauſ all the vertuous *Qualities*, which indeed ſhould be in Medicins, do al at onc conſpir in it, *viz.* Safty, Certainty, Expedition, and Efficacy.

The firſt it hath from its Preparation and Method, the third and fourth from its Matter; but the Second from all the three, *i. e.* from Matter, Method and Preparation: I mean, it hath al theſ properties in it ſo far, as Natur and Art either doth or can alow to any on particular *Species* therof in its proper *Series*. Thus verily is my preſent *Panchymagogum* formed; for by Art I hav ſo compoſed it, as that in its *proper Series* its Matter, Method, and Preparation ar unalterabl, to which, whether by Natur or Art, nothing can be added, nor any thing diminiſhed therfrom, Sav that in a higher and lower Series of this *Medicinal Predicament* we may find the vertu of Medicins either higher or lower; but though *Specificks* neither hav, nor can hav al theſ Qualities in them; yet I wil tel you, that in expedition and efficacy, *hic & nunc*, they do exceed ſom of our *Catholicks*: as namly, your *Mountebank-Spirits*, and ſom of your pretended *Quacking-Catholiks*; which in effect ar but Specificks: for inſtanc, ſom of them work by the *Antimonial-Cup*, the antick *Sulphur* of *Antimony*, and *Mercurius Vitæ* as *Univerſal*: wheras a wiſ man knoweth, that *Antimony per ſe* helps nothing but the Spleen, even as *Mercury* curs nothing *per ſe*, but the Maladies of the *Liver*: However, though *Specificks per Accidens*, yea and ſomtim *per Antiperiſtaſin*, (which maks your Ignorants, though they know not the reaſon of it, but that now I tel them it, ventur to giv them for all Diſeaſes, as ſom of them do; but others of them, (not daring to ventur ſo far, concluding the impoſſibility of an *Univerſal Medicin*) do adminiſter them for many, yea for the moſt of Diſeaſes:) I ſay, though for theſ Reaſons they do counterfeit an Univerſality of operation, with a great deal of efficacy and expedition, wonderful for the tim, to al Spectators, but chiefly pleaſing to the *Patient* himſelf, yet be ſur of this, That *Latet Anguis in Herba*. I tel you, ſuch Medicins, becauſ not of a temperat operation, do only mak the Radical Moyſtur to fluſh for a tim, and flow out; but er al be don, they either quit drink it up, or elſ do exceedingly Impeach it: And ſo in proceſs of tim the Patient is quit killed, or mad worſ than better therby, ſo that in ſuch Medicins that Proverb is verify'd, *Soon rip, ſoon rotten*: yet muſt

I tel you, That as no Carion can kil a Crow, (ſom bodies ar ſo antidoted againſt, or rather ſo unſenſibl of Medicins that be deſtructiv to them) ſo ther is a divin hand, by which peopl (though al do not obſerv it) ar preſerved from the violenc of many things, that they receiv into their bodies, enough to kil them, and yet they do not ſo much as hurt thoſ that tak them.

SECT. 4. The differenc between a *Specifick Purgativ*, and that which is *Reſtorativ*.

Ther is not ſo much danger to adminiſter that which is *Purgativ*, though *Specifick* to al Diſeaſes, as that which is *Reſtorativ* and but *Specifical*: for, as that very currently doth evacuat *per accidens*, al other humors befid to which it is not appropriated; ſo this, but hap-hazard by an *Antiperiſtaſy*, doth cur this or that Diſeaſ, to which it is not a proper cur.

SECT. 5. The proper and genuin uſ of *Specifics*.

This is twofold, 1. As they ſerv for the Matter of the *Univerſal Medicin*, linked together by a Methodical Union, according to the Rules of *Appropriation*, juſt *Approportion* and *Contemperation*. 2. By themſelves, and a part to prevent that torment and other inconvenients, to which the poor *Patient* is expoſed by Chyrurgions Inſtruments, or of the Operators, and other hard means; Ther is indeed great uſ of thef fiv ſorts of them. 1. *Stipticks* for *Ruptures*. 2. *Attractivs* for rotten-*Teeth*, looſ-*Teeth*, achd-*Teeth*, doubl-*Teeth*, *Corns*, and *Warts*. 3. *Diuretick*, to diſſolv and break the *Ston* whether in the *bladder*, or *Kidneys*. 4. *Cathareticks* for *Wens*, and *Cut-arteries*. 5. *Narcoticks*, in caſ ſom member or other muſt needs be cut off: they wil likwiſ be great uſ of Attractivs, for Thorns, Spiks, Pricks, Splinters and the lik: I tel you plainly, even as no man by this my *Panchymagogum* can perfect al diſeaſes, in their effects and affects too, without the joint concurrenc, not only of all the other *Panchymagogums*, and *Panthiatiſms*, but alſo of al thef *Specifics*; In lik manner, though the very *Elixir* or *Panacea* it ſelf wer not wanting, yet room would be left, (of neceſſity too) for thoſ *Specifics* abov written.

SECT. 6. The *conſiſtene* of *Medicins*.

Below the Conſiſtenc of *Hermes* his Medicin, Which though this be rar, yet that is but common, nothing lik to that which is in the form of a ſpirit: I would hav mad this my preſent Medicin ſo; only that as ther is a neceſſity for it's Purgativ Quality, (thus mor frequently needful, (though of it ſelf not ſo choic) than the *Great Cordial.*) In lik manner I behoved to refrain from this Extraction, becauſ then I ſhould have altered (at leaſt in ſom of its Materials) its Purgativ faculty: However, as now I hav formed it, it is ſo wel, as that now thou mayſt, if thou wilt, not only adminiſter it inwardly, whether in the form of *Pills*, or of a Liquor by *Infuſion*; but alſo apply it outwardly, as a *Plaiſter* or *Balſam*: Note, the higher the Preparation is, (as indeed Spirits ar of the higheſt in the vulgar part of *Alchimy*) the mor dangerous is that Medicin ſo prepared, if it be *Specifical*.

SECT.

SECT. 7. The Uſ, &c. of this preſent *Panchymagogum.*

The Uſ.] It is twofold. 1. *Operativ, i. e.* It ſervs to evacuat al humors, and ſo to diſcuſs al Diſeaſes in their *Cauſes* and *Effects.* 2. *Directiv*, Shal I need to tel thee? That in taking it thou muſt keep warm al day, not ſtiring out of doors, walking to and again, now and then in thy room, taking it betim in the morning, by the 7 or 8 hour at leaſt, keeping thy ſelf from ſleep, til it hath don working; (yet mayſt thou tak it a bed, and reſt a litl immediatly upon it, but be ſur to be up er it fal a working;) neither eat nor drink til it hath don working: but if it be three or four hours er it work, then drink Broth mad of tender freſh meat, to provok it: When thou wouldſt hav it to cauſ vomiting, ſo much or ſo litl as thou likeſt, drink thy broth only freſh, or tak non at al, unleſs as ſaid is, too long a working: But when thou mindeſt Stooling, whether in part or moſt, or altogether, then ſeaſon thy Broth with Salt, drinking it off: In Purging bewar of al ſweet things; tak it either alon, or in a ſtewd Pruin, the pap of an Appl, or any other way thou canſt beſt do it: But chiefly obſerv theſ Twelv Directions.

1. Except need be, tak it not but either in *Spring* or *Fal.*

2. If thy diſtemper be but ſmal, or thou doſt but tak it for Conſervation of thy health, or prevention of Diſeaſes, never tak it abov one in thoſ two ſeaſons aforſaid.

3. To prevent Relapſes, or the Return of Diſtempers, tak it duly evry *Spring* and *Fal.*

4. If thou be not either perfectly cured, or at leaſt fair on in the way after thric taking of it, ceaſ from it, for ther is but litl hops of thee.

5. Go on ſtil with it ſo long as thou findſt it doth thee good.

6. When thou muſt tak it thric on end, let ſtil a day intervein.

7. In *Chronical* Diſeaſes, as the *Gout*, *Leproſy*, *Hypochondrick Melancholy*, *&c.* though it betters thee al the whil, yet tak it not abov ſix tims in a quarter of a year, though thou mightſt be mor bold with it in *ſpring* and *fal* than at other ſeaſons: The frequency of taking it then for the for-ſaid Diſeaſes, I ſhal much leav to thin own diſcretion.

8. In the Cholick tak with it alſo three drops of the Oyl of Cummin-ſeed, poured into Sack Poſſet mad of half a pint of Sack, drink it off warm an hour either after or befor thou takeſt the *Panchymagogum* it ſelf.

9. For the *Pils* and *Varices*, ſee thou let blood alſo by *Leeches* applied to the *Hemorrhoick veins.*

10. But in the *Apoplexy* let blood in the left foot.

11. In the *Pleuriſy* of *Blood*, let blood ſtil in that foot which is juſt contrary to that ſid wher the malady lieth.

12. In the Apoplexy it cannot wel be given but in a Liquor, and ſo, by Infuſion: This muſt be don alſo both by great cunning and great forc: Then wil it be needful withal, to ſhav off the hair, and to rub the head, (at leaſt to do this) very ſtrongly with hard linnen cloths wel warmed.

The

The *Doſ.*] On Pill at moſt, conſiſting of about 7 Grains. He muſt be no ordinary man that wil tak abov this: ther lies much of the Cur in a juſt Proportion of the *Doſ.* Do thou therfor after Tryal tak ſpecial Notic whether thou tookeſt too much or too litl, til thou ſhalt find out how much of it indeed wil fit thee, without addition or diminution: Remember, That the weak, infirm, and tender, muſt tak but the Infuſion of it in a Gil of Sack, being ſet to infuſ 24 hours, therafter wel warmd in a Pottinger on liv-coals, and then gently ſtrained thorow a clean cloth, drink it immediatly off: for a child it wil ſerv for 3 or 4 tims: and for the weaker ſort of men and women the half of it wil ſerv at a tim: But yet I ſay, do thou by thin own Experienc after onc or twic taking of it, find out how much of it, to a point, wil ſerv thy Turn. In infuſing ſee thou mix it and ſtir it wel about in the Sack, knowing, that though it be clammy, yet the Liquor wil ſtil waſh it off from that with which thou ſtirreſt it about: In the Infuſion thou mayſt ſafely giv it in al manner of Fevers, not excepting the Hectick it ſelf, provided it be not already turned into the Conſumption: Whit Win to infuſ in, for Fevers; the Spirit of Win good, to mak Infuſions by.

The *Pric.*] On Shilling *per Pill*, conſidering how that in a litl Quantity thou haſt what is ſufficient for thee at onc, though as ſtrong as moſt men.

The *Places* wher, and the *Perſons* by whom, it is to be had,] ar *John Fenſield*, in *Tooles*-Street, near *London* Bridg, in *Flowr de Luce* Yard, the ſecond Door, And *John Eames* Hoſier, living under Cripl-Gat Church, (ſo called.)

SECT. 8. An Account of the Author himſelf.

My nam I ſhal conceal; for as I lov not that my Medicin by ſom ſhould be deſpiſed becauſ of me; ſo I lik not that I ſhould be adored by any, becauſ of it. A Mechanick I am not: But to thoſ that ask who I am, and how I cam by al this Knowledg, Let theſ few things ſuffic for an Anſwer. 1. I was bred a Scholar at the Univerſity it ſelf. 2. I hav parts and abilities of Natur as other men. 3. The Manifeſtation of the Spirit is given to me as wel as to others, to profit withal: I cannot ſay that ever I had this by Books; for they hav been rather a Hindranc then Furthranc to me in point of Knowledg, though I hav read and peruſed many. 4. I hav been a Student and Practitioner in this *Art* about 12 years: in which tim I hav cured theſ remarkabl Diſeaſes, *viz.* The *Cholerica Paſſio*, the *Anaſarca*, the *Dyſenteria*, the *Kickets*, the *Virgin*, or *Green-Sickneſs*, the *Tertian Ague*, the *Gonorrhœa*, the *Convulſion*, the *Catarrh*, *Phlegmons*, *Impoſthumations*, *Deafneſs*, the *Ston* and *Herpes*: I hav had Experienc enough, wer it no mor, but on min own body, which from a child hath been infeſted with al theſ Diſeaſes tim after tim, *viz.* The *Smal Pox*, the *Meaſels*, *Burning Fevers*, the *Agu*, the *Gonorrhœa*, the *Kings Evil*, *Heart-burning*, *Strangury*, *Scalding of Urin*, *Tooth-ach*, *Watering-eys*, the *Non Retention of Urin*, the *Sorvy*, the *Cramp*, the *Itch*, *Scaldneſs of head*, the *Windy Rupture*, the *Diarrhœa*, *Belly-ach*, *Yellow jaundic*, *Black jaundic*, *Inveterat Coughs*, the *Unnatural heat* in my head, the *Pils*, *Swouning*, *Spitting of Matter*, *Hypochondrick Melancholy*, *Conſtipation*, *Dandriff*, *Obſtruction of the Bowels*, *Quincy*, *Morbus Ficalis*, *Hectick Fever*, *Tumors*, and *Palpitation* of the Heart, in al 35 ſeveral ſorts of

Diſeaſes

Diſeaſes, 9 of which at one infeſted me, and 7 (non of the ſmaleſt of them neither) anoyed me at another tim altogether; yea, twic in leſs than 3 years was I ſick unto death, and each tim was I afflicted with Diſeaſes 6 months together, inſomuch that the laſt tim I could not ſtir to let my Bed be mad for abov 17 weeks together: And but latly by a miſchanc was my fac poyſoned, (ſom of it got into my eys, ſom down my throat) with about 2 Ounces of the ſtrongſt poiſon that is, excepting the *Black Toad* of the Philoſophers: I pray by what hav I hitherto cured al thef Diſeaſes on my ſelf? Is not her room enough for Experienc? Yet tel I you plainly, By no Medicin that *Art* frams. Though, ſinc my ſtudy of *Phyſick*, I hav not been wanting to my ſelf therin, not ſuffring any other to medl with me. I hav that which no man knows but he that hath it, by which I cur both my ſelf and others too, now and then, far abov that of *Hermes* himſelf: but enough of this: Only now I declar, both conſcientiouſly (in the ſight of God) as a good man, and knowingly, as a Wiſ man, That this Medicin of min, in its proper Series, is ſo good as that it cannot be bettred by *Natur* or *Art*: If therfor thou art not bettered but worſted after taking it, I can wel tel thee, and perſwad thee alſo, with good reaſon ſo to judg, without a Ridl, why it is ſo: No doubt either becauſ not following the forgoing Directions, or becauſ ſmiten of God: for in reaſon I can aſſur, ther is no reaſon why being taken *arbito Modo*, *& debito Tempore*, it ſhould wrong any, ſeeing by *Art* it is ſo ſtructured as that if it do no good of it ſelf, it can do no man harm, unleſs it be in this, That it hath not ſo much vertu to communicat to thee, as hath that, which is far better; I mean the *Panacea* or *Elixir*, *i. e.* the *Quinteſſenc*. (not the pretended ones of the vulgar *Chymiſt*) an *Arabian* Word, bearing ſuch a ſignification: Though not the *Peripatiſts*, yet ſur *Hermetists*, *Turbiſts*, and *Cabaliſts* know wel what is meant by it. Howbeit, tak my Medicin as it is, (unles thou judgeſt thy ſelf unworthy of it) and blam not it, whether becauſ of thin own miſgovernanc, or becauſ of thin own iniquities, which peradventur wil reſtrain the bleſſing of it from thee; for wherin I commend it, The Great *Jehovah* knoweth, I ly not; And to him therin do I appeal.

POSTSCRIPT.

BEſid what formerly I did intend, I muſt needs add a few words mor, though I had already hinted them in the forgoing Diſcourſ: *a Word is enough to the Wiſ*, as the Proverb is: yet he that hath to do with peopl of al ſorts, muſt needs fit his words (if poſſibl) to al their Capacities, to prevent either their Malicious or Ignorant Miſtaks, that room be not left for Reproach: Be therfor adviſed with me, for thy better ſatisfaction, to conſider thef three things:

Firſt, As it is very eaſy to form a *Medicin*, which worketh intemperatly, whether too litl or too much: So ever ſinc I did apply my ſelf to the ſtudy of *Phyſick*, I did chooſ rather to err by Defect, (knowing that therby ther is leſs hurt, than by the other extream) than by Exceſs: I confeſs neither of them

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is good; yet sur I am, a violent Medicin doth wrong thee mor than what is lenitiv and gentl: and it's the great endeavor of the *Patient's* safty, that provoks me by al means possibl to avoid al Excess and violent Medicins, wel knowing, That al such do no less wast his *Radical Moysture*, (without which the body is but dead) than as doth the fir of the *Lamp* consum its *Oyl*. *Secondly*, It is the common ignoranc of *Patients*, That the best Medicin is that, which worketh most: In their conceit, (which is their deceit) it cannot be good; unless it mak them very sick, giv them many *Stools*, and many *Vomits*, never minding al the whil, That though such Medicins do powerfully scour the Humors, yet do they then as powerfully grat on *Natur* it self. Now al thos *Physitians* (though som do it by Ignoranc also) who mind their own profit mor, then the *Patients* good, observing this to be the common mistak of al peopl, do therfor apply themselvs herin, to gratify the delusion of their *Patients*. To work therfor go they, with the strongest Medicin, that may be, both for Matter and Preparation, on purpos to mak a speedy Cur of their *Patient*; (knowing that this wil pleas him best) which indeed is but a speedy riddanc of the diseased, and not of the Disease, seeing (as said is) al such Medicins do, the self sam way, Consum the *Radical Moysture*, even as the fir doth wast the *Talow* of a *Candl*, or the *Oyl* of a *Lamp*: Her indeed is efficacy but not safty; Now I am for both, Neither wil I indeed (to get my self a nam) humor the *Patient* to his hurt, by administring a Medicin to him, which is both Efficacious, and Expedicious (This to do is the Easiest of a 1000. I can do it as wel as other men) if it be not both saf and sur also. *Thirdly*, It is wel known to me, That this my present Medicin, As it is most saf, (sur I am, if it do thee no good, it wil do thee no harm, unles it be by taking too litl or too great a Quantity of it at a tim) so it is as strong, powerful, effectual, and expeditious, as either *Natur* or *Art*, either wil or can alow it to be, with safty and surty also: or indeed any Medicin can be, or ought to be, under *Hermes* his Medicin it self. Nothing administred for frequent or common us, either is or can be, (besid the *Elixir*) mor efficacious, and saf too, than it is, God knoweth. Only the *Patient* may Reproach and mistak it for thes reasons; Of which I must now Remind him. 1. *Blaming it* for *Virtu* not for *Vic*, *i. e.* Becaus it doth not work so *strongly*, (That I say not so *dogedly*) as other Medicins do. Alow me to tel thee, as I hat to giv thee any *Physick*, (which I am sur evry on in their Administrations, walketh not by this *Rul*) but What I'l tak my self; yea, and giv the Bab on the *Breast*, as wel, though not in the sam quantities, as him that is com to ag, To the weak, (though not in a manner quit consumed) as wel as to the strong; [Thus in al points it is the liker the *Great Elixir:*] So I declar to thee without a figur, (unles I had a mind to do him a mischief, and sought not his health) I would not giv that *Physick* to a *Dog*, which I knew would either mak him very sick, or scour him very much, whether upwards or downwards: Wel, I reckon that exces of Sickness which purgeth any further, then what provoks the Scouring with delight and eas: And that I cal Exces in Scouring, which from 6 as the Best, doth exceed 8 or 12 times at the most. 2. *Blaming me* for *Impossibility*, *i.e.* Becaus I do not determin to a Point, and that at the very first dash an exact *Dos* for every person; a thing impossibl to be don without reiterated experienc, for this caus I hav much left it to thin own Tryal, To find out the exact Dos without Addition or Diminution, for thin own body, after Twic or Thric taking it. The performane of the Cur doth much lie in the exactnes of the Dos, as hath been said already. Which being once effected, Be thou also assured, that, God blessing it to thee, it wil perform al that her is spoken, touching it. Wheras the *Dos* being either too litl it wil work too littl, or may be non at al, or too much, it wil work too much, and it may be, whether by *Antiperistasy*, or by a secret restraint of Providenc, but litl or non at al. However, This I determin to the best of my knowledg, that on *Pill* of 7 Grains is a sufficient *Dos* for any ordinary person whosoever. 3 *Blaming me* for what God doth, or wil not do, *i. e.* Becaus it may be, he Restrains the virtu of it from thee, causing it do thee harm, making it not work, or but litl, or too much; Yea, and though when it hath acted its Part to a point, perhaps, as said is, He maks it either do thee no good at al. Or it may be prejudic, not blessing, but cursing it to thee, partly for thin own Iniquities, and partly for a Tryal to me, Schooling me therby not to trust in the Creatur, but in himself alon. 4. *Blaming me* perhaps for Casualties, whether ordinary or extraordinary; som mischanc or other may happen thee, to the Retardment, Obstruction and Prejudic of the Medicin: But mor likly thin own Negligenc, in not observing my Directions punctualy, or besid thy intemperat living, whether by Penury, (it may be necessity) or Exorbitancy. 5. *Blaming the Medicin*,

becauſ it wil not humor thee, but Natur, *i.e.* becauſ ſomtims it wil needs *Track* Natur, inclining the ſam way only to work, as the preſent diſpoſition of the *Patient* leads it to, *viz.* If to Vomiting, to Vomit only, but if to Stooling, to Stool only, *&c.* This indeed is a virtu, but not a vic in it: Even as is that, *viz.* A Working Efficaciouſly, but faſly alſo. Without which; Neither ſhal I be a *Phyſician* if I cannot attain it, nor ſhalt thou be my *Patient* if thou wilt not hav it ſo, delighting only in that, which *Scour* thee to purpoſ, though not good. But putting al Reproch to a defianc, (for this Medicin ſhal be magnified mauger al Malic and Ignoranc) with the forſaid limitations: I declar again, as in the ſight of God, it may wel do thee good, but not harm, performing al that is her promiſed, concerning it. 6. Know, that the longer it is a working, the better it is provided, it works at length the ſam day thou takſt it. Blam it not for this, which is indeed a Virtu and not a Vic, though the Ignoranc of peopl is apt to count it ſo. 7. Al *Dogmatick*, though not *Empyrick Phyſitians*, do mak it their work to adminiſter no Medicin, but what is ſaf; for this Cauſ, they Trad mor in the *Pharmacopean*, than in the Common *Chymical Preparations*, in *Vegetabls* mor then in *Minerals*, Theſ indeed, unleſs in a skilful hand, far mor dangerous then thoſ. Which non verily can arightly uſ, but thoſ only who ar skilled to form *Panthiatiſms*, *Panchymagogums* aright, and the *Panacean Medicin*. *Eightly and Laſtly*; to ſatisfy peopl of al humours and diſpoſitions, I hav ſo orderd the matter, as that they may hav of this Medicin, both gentl, (for the young tender, weak and indifferent) as alſo ſtrong, for the ſtrongeſt and luſtieſt; in ſo much that in reaſon, on of ſuch *Pills*, [though I know, that either by a ſecret reſtreint of providenc, or by an *Antiperiſtaſy*, *Sympathy*, and *Antipathy*, [yea and for the ſam cauſes, the very leaſt and worſt of Medicins, may be and ar effectual, when the beſt and greateſt can not and do not avail] the ſtrongeſt *Phyſick*, and greateſt *Doſ*, that is, may be obſtructed in its operation: Or ſom hav taken [if we may credit the perſons report, which I had from his own mouth] two drams of Mercurius Dulcis at onc two hundred tims in and about the ſpac of two years obſerving no other Diet al the whil, then what he uſed to do at any other tim;) I ſay in reaſon [at leaſt what is common and uſual] on of ſuch *Pills* is a ſufficient *Doſ*, for the ſtrongeſt man that is, though the ſtrength of four ordinary Perſons. But then Such muſt expect to pay a pric equivalent to a fourfold *Doſ* for ordinary peopl. Theſ things I thought good to Anticipat, both by Word and Work, leſt they ſhould hav been objected to me as my Crims. Now, not regarding the Reproach or Scorn of any, (for indeed, as it is below me, ſo am I abl to juſtifi al that which is her written, befor *God*, *Men*, and *Angels*, ; yea, and al things whatſoever.) I ſit down in reſt, with this as my Guard; *Cede, Repugnanti, Cedendo, Victor abibis.* Knowing wel, That as they ar but *Bedlams*, who expect mor from *Natur* or *Art*, or from any working or walking according to them, than what they can afford: for *Nihil dat, quod non habet. Et ultra poſſe, non eſt eſſe* or *Nemo ultra poſſe.* In lik manner had we ſuch diſcerning as to obſerv, That as the greateſt of means, by God, ar diſappointed, and that the very leaſt therof, by him, ſomtims at exalted, Blaſting the beſt, and bleſsing the worſt of ſecondary Cauſes (Working without them, with them, againſt them, and abov them, at his pleaſur) we ſhould then neither Deify the Greateſt, nor Contemn the Leaſt of created means; Though ſtil in an abſolut dependency on the Vncreated Being of the Two, chooſ the beſt and the greateſt, as the liklieſt and ſafeſt things for us to mak uſ of. However, Though now thou mayſt hav that which is ſo efficacious, as any ſafty wil alow; yet is it without the forſaid *Antiperiſtatical Mixtur* of the ſtrongeſt Poyſons, which the *Adepts* never did, nor do mak uſ of, but in caſ of thoſ Diſeaſes, which they cal the four *Stagers*, *viz.* The *Gout*, the *Dropſy*, the *Falling-Sickneſs* and *Leproſy*, with other deſperat Diſeaſes abov-written, which gaind them both Credit and Succeſs in their Attempts, calling it therfor *Cur the Great*. Wheras their pretended Imitators, ignorant of Matter, Method and Preparation, of this *Medicin*, eſſay to do the lik, without Reſpect either to Perſons or Diſeaſes, to the quit killing of ſom, and, at the beſt, to the great hazard of the livs of others: which, though eſcaped a preſent Lurch, yet is that therby left behind, (to judg in reaſon, ſetting aſid how God may otherways diſpoſ of it) which wil needs ſhorten their days. Al theſ things I thought good to add, beſid this, *viz.* That it is the Common and groſs miſtak of peopl, hand over head to tak any thing that coms next to hand, which wil but Scour them, whether upwards or downwards, never

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heeding the fitneſs, whether of the *Matter*, *Method*, or *Preparation*. Many things they may hav to evacuat Humors, whether by *Sweating*, *Vomiting*, by *Urin*, or *Stooling*. But few, namly as they uſ them, do do any ofthef wel: Wheras my preſent *Panchymagogum* is of the very beſt *Matter*, [*Method*, no doubt) and *Preparation*, that can be, for any ſuch Medicin in its proper *Series*] Of *Cur-al*, though not of *Cur the Great*, (Thus it only wants the forſaid *Antiperiſtatical Addition*; as ſaid is) it is the very *Non-ultra*. Know alſo, That the Degrees of my *Medicin* ar Three, anſwering al *Tempers* and diſpoſitions. 1. For the Weak. 2. For the ordinary-Strong. 3. for the ſtrongeſt of al, or mor then what is Ordinary. The Outmoſt *Doſ*, as I now judg however Providenc or Experienc may alter it, whether by *Sympathy*, *Antipathy*, or *Antiperiſtaſy*, for the Ordinary a Pill of 7 Grains, and for perſons that be very Robuſt, on of a *Scrupl*, But al the 3. ſorts, as they find occaſion for it, may uſ it, whether with or without *Infuſion*. Yet do I adviſ the weaker ſort, to mak much uſ of Infuſion: yea and neither weak nor ſtrong in *Fevers* or in any Diſeaſ, that hath brought them very low, to uſ it without Infuſion, proportioning the *Doſ* according to their then preſent ſtat, *i. e.* The ſtrongeſt then not venturing, abov 5. or 7 Grains at the moſt. But in this, Experienc wil be thy beſt Directrix, making Tryal of it by degrees, as need is. Be it alſo known to thee, That even as never any, but *Prophetick* and *Apoſtolick* Spirits knew the perfect *Univerſal Method*, In lik manner without it, The Higher the *Matter* and *Preparation* be, the worſ is the *Medicin*.

SUB-POSTSCRIPT.

EVen as by obſerving the various Sentiments of peopl, I did therfor unexpectedly, and undeſiredly, ſuperad the precedent *Poſtſcript*; In lik manner, I do now much mor adjoyn to al that forgoeth a few memorabl *Notabilia*, touching the *Medicin* it ſelf, occaſioned by an Experimental Obſervation of its Virtuous Quality and Operation. Both this, together with the *Poſtſcript*, wer added *de Novo*, ſinc the *Diſcourſ* it ſelf was given into the *Preſs*: Sith therfor a perfect Medicin, as indeed this is, in its proper *Series* doth requir a perfect Narration concerning it: And I my ſelf in the *Interim* not willing to leav any ſton unturnd, becauſ I would needs obviat al Objections, and adminiſter al reaſonabl ſatisfaction to al perſons, to prevent al Miſunderſtandings, Miſcarriages and Abuſes, that in the uſ of this Medicin may occur: I hav put my ſelf to al this pains, though with the neceſſity of uſing the *Trop*, Υστερον Πρότερον too too much. But this wil be eaſily excuſed, that which forgoeth being duly conſider'd. Now to the purpoſ. 1 As becauſ of its *Method*, it can hardly, if at al, work too violently, Though adminiſtred in an Exceſſiv-*giftedneſs*: So becauſ of its *Matter*, and *Preparation*, it doth no harm but good to the *Patient*, even when it doth not work at al ſenſibly, The being either but too litl a Quantity of it taken, or elſ becauſ that is wanting in the *Doſ*, by which its Energy is heightned: for even then it doth work *Magneticaly*, with a ſenſibl advantag to the *Patients* health, though al the whil unſenſibl of its Operation. I can aſſur him, (to ſpeak both in Reaſon, and from Experienc) It wil neither harm him by too violent working: for this it cannot do, though taken at onc, I know not how much of it. Yet let non ventur too far this way, as being neither profitabl nor Expedient. With the ſam aſſuranc alſo, do I avouch, That it wil not Venom, as other Medicins do, thy body, even though to thy feeling it did not work at al, ſeeing it doth operat *Magneticaly* alſo; In this aſſimulating the *Magnes* of the *Philoſophers*. 2. If at the very firſt it doth ſtrongly evacuat, whether by *Vomiting* or by *Stooling*, as indeed it doth in new Radicated Maladies: for inſtanc, a *Cough* or *Cold* newly catch'd, Then know, that though then it doth evacuat much, yet not often: for *Nihil violentum, durabile*. Wheras, in Rooted Diſeaſes, *v. g.* The *Gout*, of 9 Months continuanc, it doth then ſo grapl with the Radicated humors, as that it doth not ſpend its Vertu al at onc, and by wholſal, but peircing into the very Roots of the Malady, it doth work *Gradatim*, not much at onc, but of long continuanc, er it ſtay its working. As hath been formerly hinted, it doth track Natur, but not byas it: So now I ſay, It doth Track the very Diſeaſ it ſelf, fitting its *Modus Operandi*, to the very *Modus Morbi*. 3. Thou muſt not always expect from it, That the greater is its *Doſ* or Giftedneſs, the mor therfor it wil work on thee: for thou wilt ſomtims find it lik to Sugar, and other things that I might inſtanc, But that this is ſo wel known, which, as it wil not be diſſolved by the

ſtronger

ſtronger, but by the weaker Liquor poured upon it: ſo not a great, but a ſmal Quantity of the ſam doth diſſolv it beſt: Do not therfor mind its Quantity, but Quality, not its Bulk, but its Vertu: for as the *Proverb* is, *Magnitudo non eſt Virtus.* Experienc, as ſo rmerly hinted, therfor in this caſ, wil be thy beſt *Directrix*, how to Coaptat its *Giſtednes* and *Fabrick*. Howb eit, Knowing very wel that the Eternal *Jehovah* doth ſway al things at his pleaſur, ſomtims cauſing Fools do what the wiſ cannot, the Vnskilful do what the *Skilful* cannot, the Weak what the Strong can not, the Artles what *Artiſts* cannot, the unlearned what the Learned cannot, and the Wicked do, what the Godly cannot, making ſmal means, bad means, things meanly prepar'd badly prepar'd, not prepar'd at al, meanly, badly, not at al arightly Compoſed, Ordred and Adminiſtred, Scarcely, Indifferently, yea not at al, but quit deſtructiv to Natur: Making, I ſay, ſuch things Effectual and *Profitabl*, Wheras their virtuous *Oppoſits* ar rendred Ineffectual and uſles by him, *hic & nunc*, (yea frequently too, though the ſons of Men obſerv it not) at his pleaſur: Vpon this ſerious Conſideration, God is my witnes I ly not, I cannot, I muſt not, I dar not, and I wil not, Boaſt my ſelf in any thing, but *Jehovah* only, not taking upon me to outveigh the wickedſt or meaneſt Practitioner that either is or can be. Only, al that undoubtedly and with Confidenc I can promiſ thee, concerning this my Medicin, in its own Nam, be theſ two things: On is, That in its proper *Series*, without Addition or Diminution, it is a perfect Medicin in that ſenſ of perfection, as is abov-written in the Diſcourſ it ſelf. So that with this Limitation it wants for nothing, as it is in its own *Series*, which either *Natur* or *Art* can better it by. Another is, That in its proper *Series* it is, of al Medicins now in uſ, the likly eſt and moſt probabl Expedient for *Cur* and *Healih*: Not afraid to ſay, that what ever Medicin, her or ther, now and then doth exceed it in this or in that, It is not becauſ of excelling it by *Art*, whether in *Matter*, *Method*, or *Preparation*: for this cannot be, as it is in its proper *Series*. Only it is by a *hidden Property*, as ſom phraſ it; Which I ſay, is either by *Providenc* or by *Sympathy*, *Antipathy*, or by *Antiperiſtaſy*. However, Let God do the *Beſt*, but us chuſ the *Liklieſt*, as the *Proverb* goeth. To add a *Diaphoretick* Quality to it, which I could ſoon do, I do not much fancy that; but far leſs that which is by Sneezing and *Salivation*. And ſhould I ſuperadd therto the forſaid *Antiperiſtatical Property*, with a *Tric* this might be don alſo, and therby Tranſlat it into a higher *Series*: for then properly it would be that which is called *Cur the Great*, being only aloted for the greateſt of al Diſeaſes. Yet, in this Structur, it muſt be adminiſtred to no diſtemper whatever, but only theſ, *viz.* The *Gout*, the *Cancer*, the *Fiſtula*, *Noli me tangere*, *Herpes*, *Schirrous*, *Dropſy*, *Epilepſy*, *Struma*, the *Leproſy*, *Palſy*, *Morbus Gallicus*, *Lethargy*, *Varices*, *Phrenſy*, *Mania*, *Hypochondry*, *Apoplexy*, *Carbunel* and *Plagu* Sor. As for *Hermes Medicin*, though he not the firſt Author of it, albeit of the higheſt *Series*, Yet I do not her by giv accompt, whether I know it, yea or not. Only this on thing do I profeſs, That no man without the knowledg of it, either is or can be *Medicus Adeptus*. Yea, Neither muſt I, as yet, either Reveal, or do al that I know: for, *Tempore*, *Fatet Occulta Veritas*. Al this my carful and ſerious advic to thee, is not for min but t in own profit, God knoweth, for I intend not to mak a Trad of *Phyſick*; But ſo ſoon as I can with conveniency, freely to giv, as I hav freely received: I ſay, my Advic is, never ceaſ from uſing it duly, both *Spring* and *Fal*, to prevent Relapſes, the Return of Diſeaſes, and to maintain thin Health, as alſo to prevent Diſtempers. Neither think it enough, that thou art either in Part or in Whol bettered by it: But go on with it ſtil, not only til the Cur be perfected, but alſo for Accelerating the Cur, and taking away, as by the Roots, the Reliqus of the Diſeaſ, Spar not to tak of it, even when the Diſeaſ ſeems to thee to be perfectly Cured. Yea, though at on tim it anſwers not thin expectation, yet ſpar not to ventur on it again at another tim; But ſtil with that Cautiouſneſs, as is abundantly provided for, in the Directions abov-written, avoiding ſleep in tim of taking it, ſo much as is poſſibl.

Finaly, This moſt pretious Medicin is thirdly to be had by *Robert Gould*, in *Jacob-ſtreet*, at the *Sign*, HAND IN HAND.

I having thus ſpoken, now mock on. Job. 21 3. *For thou haſt hid their heart from underſtanding: therfor ſhalt thou not exalt them.* Job. 17. 4.

If I hav ſpoken to you Earthly things, and ye Believ not; How ſhal ye Believ when I tel you of Heavenly things, John 3. 12.

The Works of the Lord ar great, ſought out of al them, that hav pleaſur therin, Pſal. 111. 2.

END. LONDON, 1664. *Fruere, & Vtere.*